Vol. II. Numb. 41.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday Auguſt 12th. to Wedneſday Auguſt 17th. 1709.

ON Thurday the 25th Inſtant, will be publiſh'd our *Quarterly Book* in which, amongſt many other Curious Subjects both in Proſe and Poetry the following matters will be diſcuſs'd at large. The Doctrin of Preordination, the ſeveral Governments of Ancient *Rome*, a Compariſon between the two *Roman* Emperors, *Antoninus Pius*, and *Antoninus Philoſophus*, together with an Entertainment of Muſick the words being on Muſick upon the Introduction of it into our Papers. *Note*, That after a little time all our Entertainments of Muſick will be perform'd in a Grand Conſort, to which all our Subſcribers, who have been ſuch a Quarter of a Year, or have taken for a Quarter of a Year Back, will have Right to Tickets.

Q. *Whether Second Marriages be allow'd any where in the* New Teſtament ?

A. In 1 *Cor.* 6. 39. we meet with a Plain Allowance of Second Marriages. *The Wife is bound by the Law, ſo long as her Husband Liveth ; but if her Husband be Dead, She is at Liberty to be Married to whom She will, only in the Lord* : That is, as the Ancient Fathers expound it to a *Chriſtian*, and not to one, that *denies the Faith.* And tho' the Apoſtle proceeds to ſay, *But She is Happier, if She ſo Abide*, yet this plainly Implies, that it is Lawful to Marry a ſecond time, however more Eligible to Forbear. And the ſame Doctrin may be gather'd from *Rom.* 7. and 1 *Tim.* 5.

Q. *What Heretics were They, who are ſaid to have had a Particular Reverence for the Serpent, that Tempted* Eve ?

A. Thoſe Prepoſterous Heretics proceding from the *Nicolaitans* and *Gnoſtics*, began to Infeſt the Church about the Year of our Lord 153, under the Reign of *Antonius Pius* the 16th *Roman* Emperor. They therefore had ſuch a mighty Veneration for the Serpent, becauſe, ſaid they, he taught Mankind the knowledg of Good and Evil. When They celebrated their pretended Myſteries, their Prieſts made a Serpent to Creep out of an Hole and Roll it ſelf over their intended Offerings. They were call'd *Ophites* from the *Greek* word for a Serpent.

Q. *Gentlemen, Your moſt Ingenious, Juſt and Clear Solutions of the moſt abſtruce and difficult Queſtions, that have come to your hands, bring you the two following, which ſeem to have waited too for the Illuſtration of ſuch bright Genius's.*

Since Continu'd Quantity is allow'd a Diviſibility into Infinite Parts, or ſuch as are always Diviſible, from which 'twill follow, that a Grain of Sand contains as many parts, as the whole World. And ſince Continu'd Quantity in as much as it is Diviſible ſeems to be reduc'd to Diſcrete Quantity, and extends not beyond the Rule of Number, which ſtops at Unity, to which the Mathematical Punctum is equivalent, from whence 'twill follow quite otherwiſe, that there are not ſo many parts in the Moiety of a Line, as in the whole, which of theſe is the Truth, ſince each ſide of the Contradiction is preſs'd with unanſwerable Objections, and yet as parts of a Contradiction, but One of them muſt neceſſarily be True ?

A. It is no wonder, if many Puzling Difficulties may be Started concerning any Object of Infinity, ſince Infinity muſt be acknowledg'd to be Diſproportionate to a Finite Underſtanding. But leſt this ſhou'd be retorted upon the Arguments made uſe of in Proof of the Infinite Diviſibility of Matter, it is obſervable that ſuch Arguments depend upon truths Clear and Evident, and Abſtracted from the Notion of Infinity. And then from the Conceſſion of thoſe Clear and Evident Truths the Infinite Diviſibility of Matter Neceſſarily follows. Whereas the Arguments on the other ſide are ſo Blended with the Nature of Infinity, that it may be fairly allow'd, that in this Controverſy (where they are Confronted with ſuch Clear and Evident Reaſons) they prove no more, than what cannot be denied, namely, that we are able to frame but very Scanty and Confus'd Ideas of Infinity. And for the Illuſtration of this we ſhall ſhew, that the firſt Difficulty urg'd by the Queriſt againſt the Infinite Diviſibility of Matter, namely, that from hence it follows that a Leſſer body has as many parts as a Greater, may be alſo urg'd againſt the contrary Poſition, namely, that of Indiviſible Points. For if the Circumference of the Larger of the two Concentric Circles be divided into it's ſmalleſt or Indiviſible parts, and from each of thoſe parts Strait Lines be drawn to the Center, it follows, that thoſe Strait Lines muſt

divide the Circumference of the Leſſer and Inward Circle into the ſame number of parts, unleſs ſome of them Interſect one another upon the ſaid Circumference. Whereas they all Interſect one another at the Center, and no Strait Lines Interſect one another in more points than one. Whence it muſt be granted, that if there be Indiviſible points in Matter, the Smaller Circumference contains as many Parts as the Greater. And thus the Queriſt's Objection is retorted upon the Contrary Opinion. But tho' the ſame Objection be level'd againſt both Sides of the Queſtion, yet there is this Signal Difference, namely, that the Argument, as made uſe of on our Side in oppoſition to Indiviſible Points is convertant about the Nature of a Finite Object, in that it ſhews, that a Leſſer body, if Indiviſible Points be admitted, may have an Equal Finite number of Equal Parts with a Greater, which is a Palpable Abſurdity and Self-evidently Falſe. Whereas the Difficulty appearing in the Argument, as manag'd on the other Side, ariſes from the Unfathomable nature of Infinity. But we ſhall ſay ſomething further to the Queriſt's foreſaid Objection. And here we ſhall obſerve,

1. That the Diviſion of a Leſſer Body will keep pace with the Diviſion of a Greater even to Infinity. But then the Parts, into which the Leſſer Body will be Continually Dividing, will be Leſs than thoſe of the Greater Body in Proportion to the Inequality of the Bodies. And yet,

2. It muſt be acknowledg'd, that not only the whole World, but even two Grains of Sand Contain Twice as many parts as one. And therefore we deny the Concluſion drawn by the Queriſt from the Infinite Diviſibility of Matter, namely, that a Grain of Sand muſt contain as many Parts as the whole World. But then the Queriſt will reply (for this is the reaſon of his Concluſion) that ſince a Grain of Sand upon the foreſaid Poſition muſt contain an Infinite Number of parts (the Expreſſion muſt not be taken Strictly, ſince all Number is Finite) can any thing exceed Infinity? But however it may ſeem a Paradox, that one Infinite ſhou'd be Larger than another, it is not more Strange than True, as Evident from the Doctrin of Infinities; a Doctrin Now as Generally Receiv'd by the beſt Mathematicians as it was once Exploded. And of this ſeeming Paradox we ſhall give an Undeniable Inſtance. A Line Infinitely Extended muſt Neceſſarily contain an Infinite number of Feet, and conſequently twelve times as many Inches. Whence proceeds one Infinite number twelve times Larger than another.

As for Mathematical Points, which are Defin'd Indiviſible. They, who Maintain the Infinite Diviſibility of Matter, are oblig'd by their own Tenet to reject them. But ſuppoſing a Point, tho' not a Mathematical one, of ſuch a Determinate degree of Smalneſs as to be Equivalent to an Unite in Diſcreet Number, yet ſuch a Suppoſition is no ways Deſtructive of our Hypotheſis, ſince an Unite it ſelf is not only Diviſible into Fractions, which are the Parts of an Unite, but alſo Infinitely Diviſible inaſmuch as no Number of Fractions can be propos'd, to which no Addition can be made. And thus the Compariſon made uſe of by the Queriſt, rather Eſtabliſhes than Overthrows the Infinite Diviſibility of Matter.

Q. *Whence was the* Red-Sea *call'd by that name?*

A. Some have imagin'd, tho' erroneouſly, that it took it's name from the Redneſs of the Waters, and ſome from the Redneſs of the Sands. But ſuch Etymologies are juſtly Exploded by Modern Travellers, who found neither the Waters nor the Sands of a Different Color from other places. The *Romans* call'd it *Mare Rubrum* (the *Red-Sea*) either from the *Greeks*, who call'd it by a name, which might be ſuppos'd to ſignify *Red* by thoſe, who were ignorant, that it was originally intended as an Appellative deduc'd from a Proper name, to wit, that of *Erythras*, reputed the Son of *Perſeus* and *Andromeda*, to whoſe Juriſdiction the Eaſtern Shoars of the *Red-Sea* were ſubject; or with other Nations from a Miſtaken Interpretation of the Original name in *Hebrew*. For the *Red-Sea* was anciently call'd the Sea of *Edom* from *Eſau*, who was alſo call'd *Edom*. And as *Edom* ſignifies in *Hebrew Red*, ſo that name was given him from the *Red Pottage*, which he Purchas'd of his Brother *Jacob* at the Expence of his Birth right, as we read in *Gen.* 25. 30.

The Perſon, that ſays he has been a Married Man about 12 Years, and the Father of 11 Children, is deſir'd to acquaint us, whither a Private Anſwer may be Directed to him.

Q. *What is the Name that is Hereditary call'd the* Sir-Name?

A. As *Sir* ſignifies *Maſter*, ſo a *Sir Name* is deriv'd from the Maſter of a Family.

Q. *Gentlemen, What ſhou'd the Reaſon be, that ſome weekly Authors at their firſt Launching forth, attack others who have eſtabliſh'd their Reputation, and ſuch whom (had they a Grain of Senſe, they muſt be conſcious they are not the leaſt able to cope with. This I have particularly obſerv'd in one, who awkardly mimicks a Man of Wit, and wou'd impoſe Scurrility and Buffoonery on the Town, for juſt Satyr, nay, and weekly thinks it will take with the World, after he has been notoriouſly Hiſs'd off the Stage.*

A. Empty Veſſels make the greateſt ſound, and it is hardeſt to diveſt thoſe Men of Self conceitedneſs, who have the leaſt Ground for it. But ſhou'd we preſume to allow them, what Heav'n has deny'd them, ſo much Senſe as to be convinc'd of their own Inequality, yet they have reaſons for what they do. They hope to provoke thoſe they reflect on, to take Notice of them, knowing the leaſt Notice of ſuch gives them a Reputation; but their Principal Reaſon is, that ſuch who are Eſtabliſh'd (if they ſtoop to Anſwer them) will help publiſh them to the World and bring them out of the Dark; that ſo, having no Stocks of their own to Trade on, they may Trade on others. But Wiſe Men deſpiſe their little Efforts, and by anſwering them only with the greateſt Contempt, *Silence*, diſappoint their Shallow Projects.

POEMS.

APollo, 'tis to You alone,
Whoſe Wit doth entertain the Town,
That I, who very much Revere ye,
Whilſt ſome do Hate and others Fear ye,
Come for an Anſwer to my Query.
Of Queſtions You've, no doubt, an Ocean,
Which better do deſerve Solution,
But yet I don't deſpair to ſee
An Anſwer Satisfactory:
For tho' my Query's of ſmall Worth,
You know 'tis Folly cauſeth Mirth;
And graver Dons who take the Pains,
As if they'd crack their Studious Brains,
Muſt (as I have heard aſſerted)
As well as others, be diverted.
But that I may no longer prate on,
Prithee, let us know, why Satan,

When

When he appears to Human View,
If ever he appear'd to you,
Or whether he appear'd, or no,
With any Errand from below.
Prithee, Apollo, *let us know,*
Why he, tho' I my ſelf ne'er ſee't,
Doth always come with cloven Feet?
Or if the Fact You won't believe,
For which I have no Proof to give,
I hope, at leaſt, You'll let us know,
Why the old Women tell us ſo.

A. 'Twas once upon a time——for ſo,
All ſuch old Tales begin, you know.
A Farmer's Wife of *Cardegan*,
Who cou'd drink down the Ableſt Man,
Had gotten at a Wake as Tipſy,
As Tinker's Trull, or Baud, or Gipſy,
And coming home at twelve at Night,
Without (except her Noſe gave) Light,
Miſtook a Sty for her own Chamber,
And a black Sow, for *Nich'las Ramber*,
For ſuch was her Confeſſor's Name.
So Curtſey dropp'd and in she came;
Ough, quoth the Sow, and *Ough*, quoth *Joan*,
Why ſhou'd you fright me, ar'n't w' alone?
Ough, *Ough* again the fat Sow cry'd,
Ough with a Pox! ye, *Joan* rep y'd,
Is good Metheglin ſuch an Evil,
I ſhou'd be fright'ned with the Devil;
Back, I conjure thee, Satan, keep,
For *Joan*'s reſolv'd to go to ſleep:
But when She wak'd from Bag pipe ſnore,
And thought on all She ſaw before,
And viewing round by *Phœbe*'s Shine,
The Prints of Cloven-footed Swine,
Quoth She 'tis plain, for now I ſee't,
The Devil hath got *Cloven-Feet*;
From hence the ſaying firſt took birth,
And now s by old Wives told for Truth.

Q. Will Apollo, *the Serious, the Grave, and the Wiſe,*
With Sol, la, mi, fa, *his fine Labors diſguiſe,*
Will he now turn Songſter to pleaſe the Girls Ears,
Or play on the Bag-pipes before the rough Bears,
Will He on a Stool in the Street baul aloud
His Ballads, with Twang in the Noſe, to the Crowd.
Leave off theſe light Matters and ſet to ſound Senſe,
Or I will endeavour to baniſh You hence.

A. But why ſhou'd vile Ballads and Songſter's Abuſes,
More ſcandalize Muſick than you do the Muſes.
The Town with bright Lines and ſoft Strains is delighted,
Tho' Bag-pipes and ſuch Poetaſters are ſlighted.
There's none which their Charms will pretend to confute,
But Ill-natur'd Clowns, or a Blockhead or Brute.

At firſt the Creation in Conſort aroſe,
And *Muſick* did after it's Beauties diſpoſe,
Omnipotent Power gave Nature a *Shove*,
Which e'er ſince in Order Harmonious did move,
The Spheres ſtill roll on in Melodious Strains,
In the Motions of Planets and Stars Muſick Reigns,
And all the Inferior World here below,
The force of Her Charms and Her Influence know;
Whence Sympathies riſe, and Proportion advances,
Still to her ſoft Meaſures Adapting their Dances.
Whilſt nothing her Beauty has Pow'r to deform,
But her ugly Reverſe, a Combuſtion or Storm.
What we can conceive of Enjoyments above,
May all be compriz'd in their *Muſick* and *Love*.
There *Cherubs* and *Seraphs* eternally Sing,
The Glory and Praiſe of their *God* and their *King*,
Which Echo, with Pleaſures Extatick, around,
Their Raptures increaſing by th' Charms of the ſound.
In ſoft *Hallelujahs* exalting their Joy,
Ineffable Boundleſs, which never can Cloy. (bright,
The way which will lead to thoſe Manſions ſo
Thoſe Fields of Enjoyment and Flouds of Delight,
The Prophet of old in Emphatical Lays,
Has taught, and our Zeal and Devotion to raiſe.
He bids us Addreſs, and give Thanks and Rejoyce,
By all ſorts of Inſtruments joyn'd with the Voice,
Implying, that *BEING* who's all *Harmony*,
With tuneful Oriſons, delighted wou'd be.
In Muſical Tones ſuch an Energy reigns,
With a Power ſo Cogent they flow in our Veins.
When our Paſſions are ruffled with Cares or Diſmay,
They Calm their Diſorders and Fury allay,
From all Animoſities clearing the Breaſt,
And Crowning it after with ſoft downy Reſt.
Since this is the Pleaſure, Delight and the Bliſs,
In worlds without Ending as well as in this:
The Darling of Angels, the Tranſport of Men,
The Bleſſing on Earth and Rapture of Heav'n,
The Pow'rful Contexture Cementing this Frame,
The *Excellent Idea*, which wants for a Name
What mean Earth born Wretch, who has any pre-
(tenſe
To th' Notions of Reaſon, or Dictates of ſenſe.
Will 'ppoſe its bright Charms, or its Influence deſ-
(piſe,
So juſtly eſteem'd and belov'd by the Wiſe.
The Gay painted Quires delightfully ſing,
To uſher the Morn and the Bloom of the Spring,
But Owls and Night-Ravens, whoſe Diſcords af-
(fright,
With ugly, foul Omens, appear but by Night.
When *Phœbus* with Raptures did *Orpheus* inſpire,
He Charm'd both the Birds and the Beaſts with his
(Lyre,
Which ſuch Stupid Mortals may juſtly confute,
They're not to the Dignity rais'd of the Brute;
Nor can they have *Souls*, or at leaſt to our thinking,
But juſt ſo much *Salt* as to keep them from *Stinking*.

SIR,

SIR,

THE Advices from Genoa Auguſt the 3d are, that a Felucca from Barcelona has brought advice, that the Imperialiſts and Portugueze were encamp'd near Cervera, and the Dutch near Prats del Rey; that after their Conjunction, which was to be very ſudden, they deſign to paſs the Segra; and, if they found it practicable, lay Siege to Lerida; that, mean time, Count Staremberg had made a Detachment of 4000 Men towards the Lampourdan, in order to join the Troops under the Prince of Darmſtad, and make head againſt the Duke de Noailles. The Letters from Frankfort Aug. 15th adviſe, that the Elector of Hannover arrived the 8th Inſtant in the Imperial Army as the Troops were in Motion, and Cauſed the ſame to paſs the Rhine; They Encamp'd at Lingencanpel, where they were the 13th when the laſt advices came away; That his Electoral Highneſs has reinforced his Army with part of the Garriſon of Landau, and made a great Detachment under Count Mercy towards the Black Foreſt, and, 'tis ſaid they are to paſs the Rhine between Friburgh and Brazil, for the Execution of ſome deſign which that General cou'd not execute laſt Year: That the Enemies have aſſembled all their Troops in their Lines; and that the Germans have laid a Bridge at Schreck for maintaining the Communication with the Lines of Etlingen, where they left a Body of Troops to ſecure them. 'Tis adviſed from the Duke of Marlborough's Camp at Orchies Aug. 19th, that that Evening his Grace and Prince Eugene of Savoy returned thither from Tournay, where the Beſiegers carry on their Approaches by the Sap to preſerve the Men, that the Deſerters from the Citadel of Tournay report, that the Garriſon is reduced to about 2000 Men; and that they are in want of Divers Neceſſaries, which if true, 'tis hop'd that Fortreſs will ſpeedily ſurrender: That 'tis certain King Auguſtus has reſumed the Title of King of Poland, and is marching with all his Forces by Sileſia towards Cracow. Which is all from Yours, *&c.*

HOUSEHOLD GOODS AND TRADING Stock, without any Inſpection, Inſur'd against Loſs by Fire, at the Rates following, *viz.* For ſeven Years you may Inſure 25 *l.* for 2*s.* 6 *d.* 50 *l.* for 5 *s.* 100 *l.* for 10 *s.* And after the ſame Rate for any greater Sum, Returnable with an Intereſt, deducting only what ſhall be paid for Loſſes by Fire. *By the Charitable Corporation for Relief of Induſtrious Poor, &c in Duke-ſtreet, Weſtminſter*; who have 30 Watermen with Porters and Carts in Readineſs to help remove your Goods at Fires. *Attendance is given at the ſaid Houſe* and at the London-Coffee Houſe behind the *Royal-Exchange*, from 10 to 2, and from 3 to 6, Sundays and Holydays excepted. *Note*, There are Eſtates agreed to be ſettled on Truſtees, to make good the Prayment of the ſaid Money.

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, at Mr. *Bickerton's*, at the *Roſe* and *Crown* in *Little Britain*, or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions again as have been anſwer'd therein. Our Rates are, 2*s.* *per* Quarter for the Weekly. 2*s.* 6 *d*, with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

ADVERTISEMENTS.

MR. *Roger Grant*, OCULIST, who has been ſo ſucceſsful in Couching the Cataract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *Mr. Jones*, at *Newington-Butts*, aged 20 born blind, reſtored to Sight in 5 Minutes *Robert Needell* in *Fiſhmonger's-Hoſpital, Newington*, aged 70 reſtored to Sight in 2 Minutes. *Mary Dearing*, in *Swan Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute *Elizabeth Wild* in *Bell-Alley Goſwell Street*, blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill* blind by Obſtruction of the *Optick Nerves* reſtor'd to Sight in a little time Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell Street Saywell Luthen*, at *Adam's Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane* *Anne Lee*, at the *Croſs Keys* Tavern lower-end of St. *Martin's Lane Strand*. Mr *Goaby* Porter near *Fiſhmonger's-Hall, Thames-Street*. *NOTE*, Theſe Perſons with 35 others have been all cur'd by the aforeſaid Mr. *Grant* ſince *Sept.* 1708

THE moſt immediate Cure for the Tooth-ach known, which not only inſtantly eaſes but prevent it's return, by only ſnuffing a few Drops up the Noſtrils; it's Effects are ſo certain, and the Eaſe it gives ſo quick and ſtupendious that every one will admire at it, it being impoſſible for any thing in the world to cure ſooner, and is the beſt Remedy to prevent and cure defluxions of Rheum which falls upon the Teeth and Gums, fretting and rotting them as what is generally call'd the Scurvy in the Gums. Is ſold at Mr. *Spooners* at the *Golden Half-Moon* in *Lemon-Street Goodman's Fields*, Price 2*s.* 6*d.* a Bottle with Directions, being enough to Cure 50 People.

I *Henry Bateman*, of *Drury-Lane*, Having labour'd under a deficiency of Sight for ſeven Years, inſomuch, that for ſome conſiderable time I was totally Blind, occaſion'd by an *Amauroſis* (vulgarly term'd a *Gutta Serena*) and after I had ineffectually apply'd my ſelf to ſeveral Pretenders to the Eyes; I then had recourſe to Mr. *William Croſſe*, Profeſſor of Phyſick and OCULIST, by whoſe Preſcriptions I was perfectly reſtor'd to Sight. In confirmation of which I have given him a Teſtimonial under my Hand.

A Brief Treatiſe of the Eyes; in which not only the Structure of the ſame is Anatomically demonſtrated, but the Diſtempers which for the moſt part are Incident thereto, are likewiſe diſtinctly Deſcrib'd. To which is added ſome particular directions for preſerving the Sight, together with a Table Explaining the Terms of Art mention'd in the Treatiſe, thereby rendring the ſame Intelligible and Uſeful to all Perſons, by *William Croſſe* Profeſſor of Phyſick and Oculiſt. Sold by *J. Morphew* near *Stationer's-Hall*.

LIcentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh Poem: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer, Horace, Virgil, Milton, Waller, Cowley, Dryden*, &c as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough's* and Maj. Gen *Stanhope's* Letters Commendatory of the Earl of *Peterborow's* Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.